Magazine of Majlis Ansarullah UK

ANSARUDDIN

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'Love For All Hatred For None'

Charity WALK for PEACE

Silent prayer before starting walk







Ansar Charity Walk 2014





ANSARUDDIN

بســـــم اللہ الرحمٰن الرحیم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

Editorial Board

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road, Morden, Surrey SM 4 5PT
Tel: 020 8687 7810 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad (saw) is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Ahamadiyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE HUMBLY REQUESTED THAT THEY NOT ONLY WATCH AND SUBSEQUENTLY READ THE FRIDAY SERMONS DELIVERED BY OUR BELOVED HUZUR AQDAS BUT ALSO SEE TO IT THAT THEIR FAMILY MEMBERS DO SO TOO. JAZAKAMULLAH

Dars-ul Qur'an

"0 ye who believe! Fasting is prescribed for you, as it was, prescribed for those before you, so that you may become righteous". *(Al-Baqra 184)*

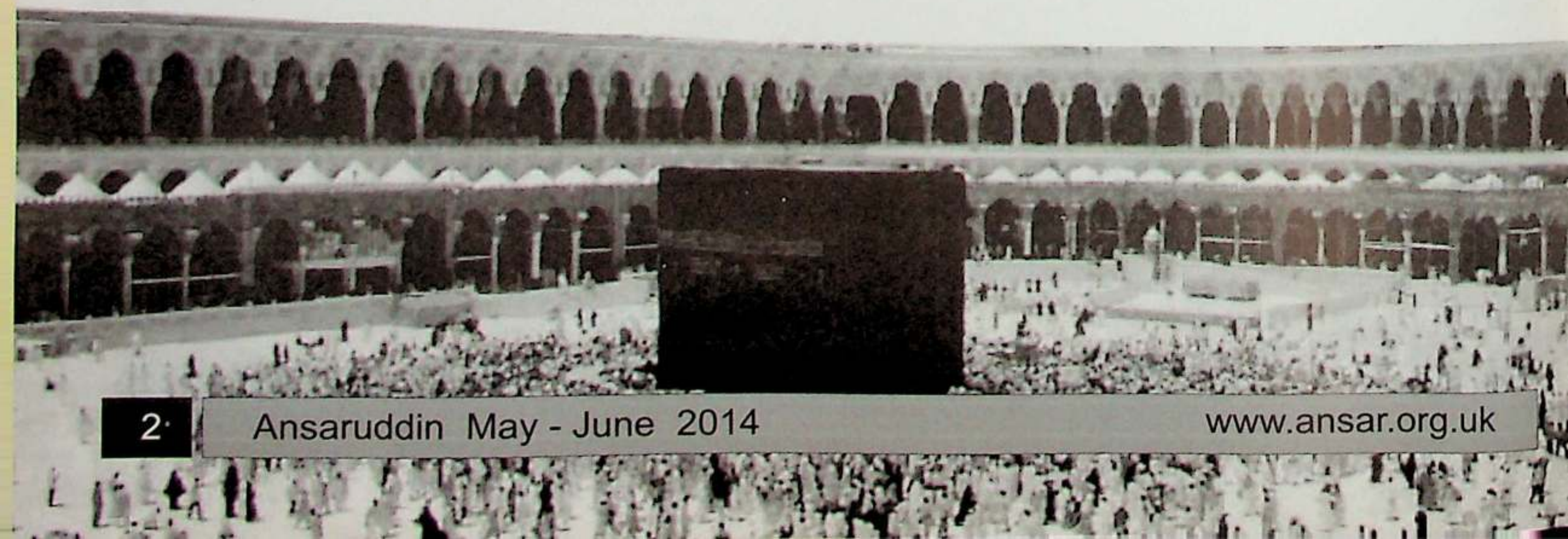
Commentary

As the preceding verses contain a reference to patience in trials and sacrifices as well as refraining from disputes and temptations, the Quran here fittingly turns to the subject of fasting, which is a most effective means of self-discipline.

The command to fast, whatever its details, is to be found in most religions in one form or another. The early devotions and fasting of Buddha, the fasting of Moses, prior to his receiving the Ten Commandments (Exod. 34 :28 j Deut. 9 : 9), the fasts of Jesus before his receiving the heavenly Call (Matt. 4 : 2), all testify to the importance of this institution. In fact, fasting is a form of devotion and self-discipline which has a natural appeal to man. "By the greater number of religions," says the Encyclopaedia Britannica, "in the lower, middle and higher cultures alike, fasting is largely prescribed and when it is not required, it is nevertheless practised to some extent by individuals in response to the promptings of nature." The verse under comment, however, does not mean that fasting has been prescribed for the Muslims in the same form in which it was prescribed for the people of earlier faiths. Islam has greatly spiritualised this institution by attaching to it a number of highly useful regulations and restrictions.

The clause, "so that you may become righteous" explains the deep philosophy underlying the commandment relating to fasting. It is a special characteristic of the Quran that, whenever it gives an important commandment, it does not give it arbitrarily but also explains its usefulness so that the addressee may be convinced of, and satisfied about, the wisdom underlying it. The object of fasting has been stated in this verse as the attainment of righteousness. Thus the verse points out that the real object of fasting is, first, to be saved from harm and suffering, and secondly, to be saved from sin and evil.

The first object is attained through fasting in two ways: (1) When a man commits evil deeds and becomes deserving of God's punishment on account of those deeds, but later feels ashamed of them and turns to God in repentance, then fasting serves as an atonement for his sins. (2) Fasting not only makes a man fit and able to bear hardships but also makes him realize the sufferings of his brethren in distress and feel sympathy for them. Thus fasting goes a long way



to remove and minimize the pains and sufferings of humanity.

The second object, viz., that of being saved from sin and evil, is attained through fasting because, while fasting, a person has not only to abandon eating and drinking but also, to a certain extent, to keep himself aloof from worldly connections and to abstain from indulging in his desires, with the result that his thoughts naturally tend towards spiritual things. Spiritual men of all religions unanimously testify, on the basis of personal experience, that a certain degree of severance from physical relations and worldly connections is essential for spiritual advancement and has a powerful purifying effect on the mind. On the other hand, it cannot be denied that to carry such severance too far is sure to weaken the body to such an undesirable extent as to render a person unfit not only to fulfil his social and religious obligations but also to withstand temptations which require a certain amount of strength. Islam, therefore, follows the path of the golden mean. While it does prescribe a certain degree of abstention from material pleasures, it does not permit such a weakening of the body as should incapacitate it for performing its normal functions. This is why the Holy Prophet (saw) has forbidden continuous fasting, saying, " Your self has a claim upon you and your family has a claim upon you and your guests have a claim upon you " (Tirmidhi). On another occasion, he is reported to have said, " Verily, I am the most righteous of you all, yet sometimes I fast and sometimes I abstain from fasting, and so must you do " (Bukhari).

Fasting also stands as a symbol for complete sacrifice. One who fasts not only abstains from food and drink, which are the chief means of sustenance and without which one cannot live, but also from going in unto one's wife which is the means of assuring one's future race. Thus he who fasts really expresses his readiness, if need be, to sacrifice his all for the sake of truth. Fasting indeed affords a wonderful training ground for man.

It must also be noted here that this verse does not actually contain a command to fast, which follows in the verse coming after the succeeding verse. It only prepares Muslims for the coming commandment by saying that

(1) the fasting which is going to be prescribed for them is not a new thing but was also prescribed for the people that had gone before, and that

(2) it is a most useful thing which is sure to benefit them greatly. It will be seen that very often the Quran does not give a commandment all of a sudden but first prepares the ground for it by making some general remarks.

Dars-ul-Hadith

CHARITY

Bukhari: Volume 1, Book 12, Number 810:
Narrated by 'Uqba
I offered the 'Asr prayer behind the Prophet ﷺ at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed . The Prophet ﷺ came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)."

Bukhari: Volume 2, Book 24, Number 491:
Narrated by Abu Huraira
Allah's Apostle said, "If one give in charity what equals one date-fruit fro the honestly-earned money and Allah accepts only the honestly earned money - Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much s that it becomes as big as a mountain.

Bukhari: Volume 2, Book 24, Number 492 :
Narrated by Haritha bin Wahab
I heard the Prophet ﷺ saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but to-day I am not in need of it."

Bukhari: Volume 2, Book 24, Number 498:
Narrated by 'Adi bin Hatim heard the Prophet ﷺ saying "Save yourself from Hell-fire even by giving half a date-fruit in charity."

Bukhari: Volume 2, Book 24, Number 500 :
Narrated by Abu Huraira
A man came to the Prophet ﷺ and asked, "O Allah's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."

Bukhari: Volume 2, Book 24, Number 505 :
Narrated by Haritha bin Wahab Al-Khuza'i
I heard the Prophet ﷺ saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it."

Bukhari: Volume 2, Book 24, Number 506 :
Narrated by 'Aisha
Allah's Apostle said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others . "

Bukhari: Volume 2, Book 24, Number 507 :
Narrated by Abu Huraira
The Prophet ﷺ said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents."





Writings of the Promised Messiah عليه الصلوة والسلام

That is, O ye who believe, spend by way of generosity or benevolence or charity such of your wealth as you have acquired lawfully, that is to say, no part of which has been acquired through theft or bribery or dishonesty or embezzlement or wrongdoing. Do not select for charity out of it that which is useless or unclean.

Render not vain your alms with reproaches or injury, that is to say, never remind your donee that you had bestowed anything on him nor inflict any injury upon him, for in such case your charity would be rendered vain, nor spend your money merely for display. Be benevolent towards your fellow beings, for Allah loves those who are benevolent.

The truly virtuous shall drink of a cup tempered with camphor. The reference to camphor means that their hearts will be cleansed of all the burning desires and impure urges of the world. The root of the Arabic word for camphor connotes suppression, or covering up, which means that their illicit emotions will be suppressed and they will become pure hearted and will enjoy the coolness of understanding. Then it is said that they will drink from a spring which they shall cause to gush forth from the earth through their efforts. This indicates a deep mystery of the philosophy of paradise. Let him who has understanding understand it.

Then he said: the truly virtuous feed the poor, the orphan, and the captive for the love of Allah with such foods as they eat themselves, assuring them: We are not laying you under any obligation but feed you only to win Allah's pleasure. We desire no return or thanks from you. This is an indication that they exercise the third grade of doing good which proceeds out of pure sympathy.

The truly virtuous are in the habit of spending their wealth out of love of God on their kindred and on the upbringing and training of orphans and in making provision for the poor and for providing comfort for travellers and for those who ask and for procuring the freedom of slaves and discharging the burdens of those who are in debt.

They are neither extravagant nor niggardly, but keep a balance between the two. They join together that which Allah has bidden to be joined, and fear their Lord. In their wealth those who ask and those who are unable to ask have a right. By those who are unable to ask are meant animals such as dogs, cats, sparrows, oxen, donkeys, goats and others that cannot express their needs in words.

They do not hold back in times of scarcity or famine, but continue to spend at such times also according to their capacity. They spend in charity secretly and openly; secretly, so that they might safeguard themselves against displaying their charity, and openly, so that they might set an example for others. That which is set aside for charity should be spent on the poor and the needy, and on those employed in connection with its collection and distribution, and to help those who have to be rescued from some evil, and on procuring the freedom of slaves, and on those burdened with debts , and the afflicted and on other purposes which are purely for the sake of God and on those striving in the cause of Allah.

You cannot attain the highest grade of virtue unless you spend for the promotion of the welfare of your fellow beings that part of your wealth which you hold dear.

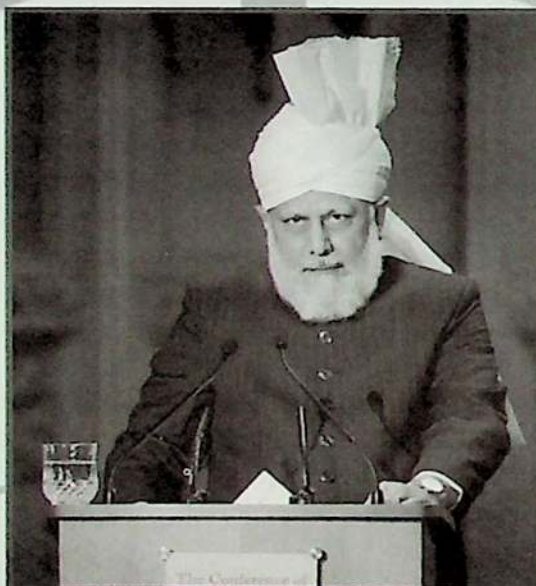
Render to the poor their due and to the needy and the wayfarer but safeguard yourselves against extravagance. This is a direction to restrain people from spending unnecessarily on weddings and luxuries and on the occasion of the birth of a child etc.

Be benevolent towards parents and kindred, and orphans and the needy and the neighbour who is a kinsman, and the neighbour who is not related to you, and the wayfarer and your servants and your horses and your cattle and your other animals that you possess. This is what God loves. He loves not those who are heedless and selfish, and those who are niggardly and enjoin other people to be niggardly, and conceal their wealth and tell those who are needy that they have nothing which they can give them. *(70-74 The Philosophy of the Teachings of Islam)*

Ramdhan And Fidya

Extracts from Friday Sermon of Hadhrat Khalifatul Masih V ﷺ

"Allah the Exalted has provided us an opportunity in these days to safeguard us from spiritual and other weaknesses related to our conduct with others, which we should fully avail of. Allah the Exalted cares about His true servants, the servants who look for ways to please Him. Therefore He granted exemption to the sick and the travelers. Then He says that the ones who do not have the strength to keep fasts should pay *fidya*, and their *fidya* is to feed a poor person. It is also good for those people to participate in *fidya* who can fast at a later time as it is supplementary act and is better for you. However, if one's health is restored, or the particular condition they faced disappears, then it is necessary to keep fasts after Ramadan in spite of having given the *fidya*.



This will bring real reward to you. Hadhrat Promised Messiah as said at one place, "Here those people are meant who would never be able to fast." There are two types of people; one who were sick and their temporary sickness is gone, and second, the one who have a permanent ailment and may not ever be able to fast. He said, "It is permissible to miss fasts for the ones who do not expect ever to fast, eg. an elderly and weak person, a weak pregnant woman, who is unable to fast for an entire year because of nursing her baby. They should give *fidya*. Other than these people, it is not permissible for others to be considered exempted from fasting by merely paying *fidya*." (Badr, Volume 6, Number 43, October 24, 1907, p.3)

So, when the Promised Messiah as said "merely paying *fidya*," it means that ordinarily *fidya* could even be given for minor or temporary ailments, and this is exactly what Allah says that it is better for you as a supplementary act. So, Allah the Exalted made fasting mandatory for the sake of *Taqwa*, but as Islam is a religion attuned to human nature, therefore it didn't strictly stipulate the attainment of *Taqwa* and winning Allah's pleasure to fasting. One is advised to take advantage of the exemptions from fasting, which is a rigorous practice under natural inevitable conditions while observing *Taqwa*, and not to look for excuses to miss fasting. The expiation for fasting is to feed the poor. But the consideration should not be that one has enough money, and is well to do, therefore it is easier to feed the poor and thus they could gain reward without fasting. This is neither *Taqwa*, nor does it please Allah the Exalted. If Allah the Exalted says about the *salat* offered out of ill-intentions that it would be thrown back at the faces of the people, similarly, the *fidya* given out of ill-intentions will also be thrown back. Hadhrat Promised Messiah as says, "*Fidya* is for those who may never have the strength to fast, otherwise thoughts of resorting to mere *fidya* by those who could fast after restoration of health opens the door of innovation in religion. This implies opening doors for self-concocted justifications and explanations. Hadhrat Promised Messiah as said, "The religion that does not have rigorous practices in it has no value before us. Thus, it is a major sin to take off the load from our shoulders entrusted to us by Allah the Exalted. Allah the Exalted says that those who endeavor in Our path are guided."

(Badr, Volume 6, Number 43, October 24, 1907, p.3)

CONCEPT OF FASTING IN VARIOUS RELIGIONS

Zia H Shah MD

"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil." (Al Quran 2:184)

This verse was revealed in the seventh century Arabia, which had very limited knowledge of religions in other parts of the world, yet the verse makes a very bold and daring statement about all revealed religions. Additionally, it is a statement which would not have helped the local struggle against the polytheistic society of Mecca and the utility of the verse would not be seen until decades later, when the Muslims came in contact with the Romans and the Persians. Talking about this verse, in the Friday sermon of June 10, 1983 Khalifatul Masih IV, Hazrat Mirza Tahir Ahmad said:

In this verse 'those before you' implies that there is no religion in which fasting was not prescribed, and this is mentioned and recorded in historical records. Therefore, Encyclopaedia Britannica writes that all the religions of the world mention fasting. There is not even one religion that is without the concept of fasting. Even though such a research is easy in this day and age as the historical records are freely available in the book form. But when this verse was revealed to the Holy Prophet Muhammad, he did not have any access to the information about majority of the world's religions. Therefore, the first issue that this verse diverts our attention to is that what a marvellous prophet and what a spectacular book is being revealed to him, that he makes a claim about the whole world, a claim for which there is no apparently logical secular reason present; yet, he with great confidence makes an assertion and it is proven to be true over time. So, what the man of this age is finding to be the case after major academic pursuits had been revealed 1400 years ago.[1]

According to eleventh edition of Encyclopaedia Britannica (1911) under the heading of 'fasting,'

Fasting is of special interest when considered as a discipline voluntarily submitted to for moral and religious ends. As such it is very widely diffused. Its modes and motives vary considerably according to climate, race, civilization and other circumstances; but it would be difficult to name any religious system of any description in which it is wholly unrecognized.

According to Wikipedia:

Fasting for religious and spiritual reasons has been a part of human custom since pre-history. It is mentioned in the Bible, in the Old Testament and the New Testament, the Qur'an, the Mahabharata, and the Upanishads. Fasting is also practiced in many other religious traditions and spiritual practices.

According to present day Encyclopaedia Britannica online:

Fasting has been practiced from antiquity worldwide by the founders and followers of many religions.

In the religions of ancient peoples and civilizations, fasting was a practice to prepare persons, especially priests and priestesses, to approach the deities. In the Hellenistic mystery religions (e.g., the healing cult of the god Asclepius), the gods were thought to reveal their divine teachings in dreams and visions only after a fast that required the total dedication of the devotees. Among the pre-Columbian peoples of Peru, fasting often was

one of the requirements for penance after an individual had confessed sins before a priest. In many cultures the practice was considered a means to assuage an angered deity or to aid in resurrecting a deity who was believed to have died (e.g., a god of vegetation). In the religions of traditional or preliterate peoples, fasting is often practiced before and during a vision quest (e.g., among the North American Indian peoples of the Great Plains and the Pacific Northwest). Among the Evenk (also called Evenki, formerly Tungus) of Siberia, shamans (religious personages thought to have the power to heal and to communicate psychically) often receive their initial visions not with a quest but rather after an unexplained illness; after the initial vision, however, they fast and train themselves to see further visions and to control spirits. Priestly societies among the Pueblo Indians of the American Southwest fast during retreats before major ceremonies connected with seasonal changes.

Fasting for special purposes or before or during special sacred times is a characteristic of the major religions of the world. In Jainism, for example, fasting according to certain prescribed rules and practicing certain types of meditation leads to trances that enable individuals to disassociate themselves from the world and reach a transcendent state. Buddhist monks of the Theravāda school fast on certain holy days (uposatha) of the month. In China prior to 1949, it was customary to observe a fixed period of fasting and abstinence before the sacrifice during the night of the winter solstice, a time when the heavenly Yang (positive energy) principle was believed to begin its new cycle. In India, Hindu sadhus (holy men) are admired for their frequent personal fasts for various reasons.

Among the Western religions, only Zoroastrianism prohibits fasting, because of its belief that such a form of asceticism will not aid in strengthening the faithful in their struggle against evil. The other Western religions—Judaism, Christianity, and Islām—emphasize fasting during certain periods. Judaism, which developed many dietary laws and customs, observes several annual fast days, primarily on days of penitence (such as Yom Kippur, the Day of Atonement) or mourning. Christianity, especially Roman Catholicism and Eastern Orthodoxy, has observed a 40-day fast period during Lent, a spring period of penitence before Easter, and during Advent, a penitential period before Christmas. Among Roman Catholics the observance has been modified since the second Vatican Council (1962–65) to allow greater individual choice, with mandatory fasting only on Ash Wednesday and Good Friday during Lent. Protestant churches generally leave the decision to fast to individual church members. The month of Ramadan in Islām is a period of penitence and total fasting from dawn to dusk.[2]

The present day Encyclopedia Britannica online has mentioned numerous religions including several religions among the aborigines of North and South America that carry the institution of fasting. However, it has also mentioned one exception and that is Zoroastrianism or Parsee religion. Their claim about Zoroastrianism may be misinformation. For example, it is mentioned in the Journal of the Asiatic Society of Bombay by Asiatic Society of Bombay, Royal Asiatic Society of Great Britain and Ireland Bombay Branch, in the Centenary Memorial volume, "The Desatir, of which we have spoken above, and which is considered to be a semi-Zoroastrian book by some, refers to fasting as a good institution."[3] So after all there is evidence of fasting even in Zoroastrianism. The full volume of this journal is available on Google in the books section. The

authors then try to explain away the fact, but as is said, 'cat is out of the bag.' According to Wikipedia, "The Dasatir-i-Asmani is an old Persian work related to Zoroastrian. ... It contains fifteen sections which are said to have been revealed to fifteen successive prophets, the first of whom is Mahabad and the last Sasan. At the end of each section, with the exception of the last one, there is a prophecy about the next prophet. It is thought to have influenced Dabestan-e Mazaheb. A translation of it into the old Dari dialect of Persian language is supposed to have been discovered in Persia early in the 19th century, and was edited by Mulla Firuz of Bombay. The dating of the Dari translation is held to be the time of Khosrau II (590-628 A.D.). The scholars are divided over its authenticity. Some consider it to be a work by Azar Kayvan in the period of the Mughal ruler Akbar."

As Parsees are fast disappearing from the world, by attrition, in India and Iran, it will be worthwhile to do more detailed research into their original religious scriptures and other sources in a timely fashion.

Ahmadi Muslims believe that all ancient religions were from the same God so we can find common theme in all of them if we go to their very roots. Fasting is no exception to this rule and this institution is present in all religions.

ZOROASTRIANISM

Zoroastrianism is a major ancient and pre-Islamic religion of Iran. For over a thousand years, from around 549 BCE to 652 CE, the religion taught by Zarathustra flourished as the state religion of three mighty Iranian empires. Amongst the many subjects of the Achaemenian Empire were the Jews, who adopted some of the prophet's main teachings and transmitted them in due course to Christianity.

Zoroastrianism is a religion founded in ancient times by the prophet Zarathustra, known to the Greeks as Zoroaster. Arising out of the polytheistic traditions of ancient India and Iran, he was one of the early monotheists in the recorded human history. Zarathustra preached that there was one God, whom he called Ahura Mazda. Ahura means 'Lord,' and Mazda means 'Wise,' so Zoroastrians call God the 'Wise Lord.' No one knows exactly when Zarathustra lived. The modern estimate of Zarathustra's date is anywhere from 1500 to 1000 BC.

Desatir or the Sacred Writings of the Ancient Persian Prophets in the original tongue with commentary of the fifth Sasan by Mulla Firuz Bin Kaus, is a scarce book which is a collection of the writings of the different Persian prophets who flourished from the time of Mahabad to the time of fifth Sasan. In the chapter named, *the book of Shet Sasan the First*, we read, "Sekander during his reign translated into Yunani this Great Book, and afterwards other Books: and I have here given an extract from it that the young student might understand it, and know his God (Dadar) by proofs deduced from reason. Let him afterwards, with God's assistance, go onto the large commentary which I have written on the respected Desatir, and draw all his knowledge from it: after which let him, with the grace of Ized devote himself to the worship of Yezdan and by means of seclusion and watchfulness, and fasting and meditation on Yezdan, let him see Yezdan and those who are nigh onto the Most Just (Dadar)."

CONFUCIANISM

According to Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad in his epic making book *Revelation, Rationality, Knowledge and Truth*, "Although many Chinese consider it to be a religion on the pattern of other Divinely revealed religions of the world, there are others among them who view it as a mere philosophy." He adds, "From an in-depth study of classical Confucian literature, it is not difficult to

prove that Confucianism is not a man-made philosophy at its origin. It did embrace the idea of one immortal God, from Whom its teachings originated and Who is believed to govern the universe. 'Heaven' is a manifestation of that God, and as such sometimes He Himself is referred to as Heaven."

According to Stanford Encyclopedia of Philosophy, "Book X of the

Analects consist of personal observations of how Confucius comported himself as a thinker, teacher, and official. Some have argued that these passages were originally more general prescriptions on how a gentleman should dress and behave that were relabelled as descriptions of Confucius. Traditionally, Book X has been regarded as providing an intimate portrait of Confucius and has been read as a biographical sketch. The following passages provide a few examples.

When fasting in preparation for sacrifice he must wear the Bright Robe, and it must be of linen. He must change his food and also the place where he commonly sits. He does not object to his rice being thoroughly cleaned, nor to his meat being finely minced. (*Lunyu*10.7, 10.8)" [4]

According to *The Analects*, attributed to Confucius, 551-479 BCE, "Confucius, in his village, looked simple and sincere, and as if he were not able to speak. .....

On the first day of the month he put on his court robes, and presented himself at court. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment. [5]

BUDDHISM

Prior to attaining Buddhahood, prince Siddhartha (Buddha) practiced a regime of four years of strict austerity during which he consumed very little food. The two major Sanskrit works on the life of Buddha that mention this are Lalitavistara and Buddhacharita.

Buddhist monks and nuns following the Vinaya rules commonly do not eat each day after the noon meal. This is not considered a fast, but rather a disciplined regimen aiding in meditation. Fasting is not practiced by lay Buddhists because it is seen as a deviation from the Middle Path.

According to *The Complete Idiot's Guide to Fasting* by Eve Adamson and Linda Horning, "Buddhism has many different branches, but most of them include fasting in their spiritual practices. For some, fasting occurs on full moon days or Buddhist holidays. On these days they abstain from all solid foods. ... Buddhists fast for several reasons. ... Some Buddhists fast to help free the mind from the world of the senses so it can more easily comprehend ultimate truth. In this way, fasting becomes a partner in meditation."

CHRISTIANITY AND BIBLICAL DESCRIPTION OF FASTING

The fasts of Jesus Christ before his receiving the heavenly Call are mentioned in the Bible. (Matt 4:2)

Lent in the Christian church is a period of penitential preparation for Easter. In Western churches it begins on Ash Wednesday, 61/2 weeks before Easter, and provides for a 40-day fast (Sundays are excluded), in imitation of Jesus Christ's fasting in the wilderness. In Eastern churches Lent begins on the Monday of the seventh week before Easter and ends on the Friday that is 9 days before Easter. This 40-day "Great Lent" includes Saturdays and Sundays as relaxed fast days.

According to Encyclopaedia Britannica online, "Lent is since apostolic times a period of preparation and fasting that has been observed

before the Easter festival. It was a time of preparation of candidates for baptism and a time of penance for sinners. In the early centuries fasting rules were strict, as they still are in Eastern churches. One meal a day was allowed in the evening, and meat, fish, eggs, and butter were forbidden. The Eastern Church also restricts the use of wine, oil, and dairy products. In the West these fasting rules have gradually been relaxed. The strict law of fasting among Roman Catholics was dispensed during World War II, and only Ash Wednesday and Good Friday are now kept as Lenten fast days. However, the emphasis on penitential practice remains." [6]

There are several mentions of fasting in the Bible. On three occasions in the Bible, people fasted for forty days. This is not a prescribed practice; these were very unusual circumstances. The first occasion was when Moses received the Ten Commandments. (Exodus 34:28) The next occasion was when Elijah encountered God before the anointing of Elisha. (1 Kings 19:8) The third occasion for such a fast was when Jesus was in the wilderness. (Matthew 4:2)

Abstaining from food is the typical kind of fast. (Daniel 6:18) There are occasions when people abstain from both food and drink, though this is not common. (Ezra 10:6) Typically, fasts are one day in length. (Judges 20:26) Sometimes, they are three days (Esther 4:16), or even seven days; "And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. (1 Samuel 31:13)

Distressing or difficult times are reasons for fasting. Fasting is a way of communicating feelings of fear, anxiety, distress or grief to God. Self-denial is one way of expressing genuineness or sincerity. It's also a way of making a spiritual contribution to relieving the situation, a way of showing God a willingness to do our part and asking Him to make up the difference. (See Esther 4:3) Fasting is sometimes used as a sacrifice when asking God to intervene in a situation. "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom." (Psalms 35:13)

Bereavement was once a common reason for fasting, though it is not so much anymore. The fasting may have been incidental in some cases but was often a way to feel closer to God during a particularly difficult time. "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Nehemiah 1:4)

Fasting can also be a way of expressing sorrow or regret for sin. God doesn't ask us for this sacrifice but He is pleased by it. "And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, we have sinned against the Lord…"(1 Samuel 7:6) When this kind of sacrifice is made as a sincere gesture of sorrow or penitence, it is accepted by God.

When Christians seek guidance from God fasting may be an action that is helpful. The idea is to use the time we spend on food to spend with God instead. It provides extra time to spend in prayer, worship and listening. It is also a way of preparing for a spiritual event or change. It's an act of submission, a way to get our desire out of the way in order to allow the spirit to work. (Acts 13:1-3)

Fasting can be a form of worship. "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." (Luke 2:37) Surrendering comfort as an act of worship is not necessary but it is pleasing to God if it is sincere. It is much like saying, "Thank you God for giving Your Son for me. Let me be a little uncomfortable

for Your sake." Here again fasting is an act of sacrifice.

Moses fasted for forty days and forty nights while he was on the mountain with God. (Exodus 34:28)

The people of Nineveh in response to Jonah's prophecy, fasted to avert the judgement of God (Jonah 3:7).

The Jews of Persia, following Mordechai's example, fasted due to the genocidal decree of Haman. Queen Esther declared a three-day fast for all the Jews prior to risking her life in visiting King Ahasuerus uninvited (Esther 4).

The Pharisees in Jesus' time fasted regularly, and asked Jesus why his disciples did not. Jesus answered them using a parable (Luke 5:33-39, Matthew 9:14-15, Mark 2:18-20, see also Mark 2).

Jesus also warned against fasting to gain favor from men. He warned his followers that they should fast in private, not letting others know they were fasting (Matthew 6:16–18).

JUDAISM

The Prophet Moses fasted prior to receiving the Ten Commandments. (Exodus 34:28 and Deut 9:9)

Fasting for Jews means completely abstaining from food and drink, including water. Brushing teeth is forbidden on the major fast days of Yom Kippur and Tisha B'av (see below), but permitted on minor fast days. Taking medications is generally not permitted, except where a doctor's orders would forbid abstaining. Observant Jews fast on up to six days of the year. With the exception of Yom Kippur, fasting is never permitted on Shabbat, for the commandment of keeping Shabbat is biblically ordained and overrides the later Rabbinical instituted fast days. Yom Kippur is the only fast day which is ordained in the Torah.

Yom Kippur is considered to be the most important day of the Jewish year and fasting as a means of repentance is expected of every Jewish man and boy above the age of bar mitzvah and every Jewish woman and girl above the age of bat mitzvah. It is so important to fast on this day, that only those who would be put in danger by fasting are exempt, such as the ill, elderly, or pregnant or nursing women, as endangering one's life is against a core principle of Judaism. Those that do eat on this day are encouraged to eat as little as possible at a time and to avoid a full meal. For some, fasting on Yom Kippur is considered more important than the prayers of this holy day. If one fasts, even if one is at home in bed, one is considered as having participated in the full religious service. In addition to fasting and prayer, Yom Kippur — as the "Sabbath of Sabbaths" — has the same restrictions regarding work as the Sabbath, such as striking a fire, carrying objects outside the home, using tools, and so on. Traditionally, leather shoes are not worn on this day.

It is traditional for a bride and groom to fast on their wedding day before the ceremony as the day represents a personal Yom Kippur. In some congregations, repentance prayers that from the Yom Kippur service are included by the bride and groom in the service before the ceremony.

The second major day of fasting is Tisha B'av, the day nearly 2000 years ago on which the Romans destroyed the Holy Temple in Jerusalem and the Jews were banished from their homeland. Tisha B'av ends a three-week mourning period beginning with the fast of the 17th of Tammuz. Unlike the fast of Yom Kippur, there are no restrictions on activities, although one should try to avoid doing regular work the first part of the day, sit in a low chair or on the floor, and wear no leather shoes. This is also the day when observant Jews remember the many tragedies which have befallen the Jewish people, including the Holocaust. The atmosphere of this holiday is serious and deeply sad.

Both of these holy days are considered major fasts and are observed from sunset to sunset the following day by both men and women. The

remaining four fasts are considered minor and fasting is only observed from sunrise to sunset. Men are expected to observe them, and women should observe them, but a rabbi may often prescribe some other compensation, if the fast represents too much of a hardship to a sick or weak person.
On the two major fast days sexual relations are also forbidden.
Aside from these official days of fasting, Jews may take upon themselves personal or communal fasts, often to seek repentance in the face of tragedy or some impending calamity. For example, a fast is sometimes observed if the scrolls of the Torah are dropped. The length of the fast varies, and some Jews will reduce the length of the fast through tzedakah, or charitable acts.
There are several references to fasting in the Old Testament including, Isaiah, 58:1-13; Joel, 2:12-18; Leviticus, 23:27,29,32; Numbers, 29:7; Leviticus, 26:14-41; Esther, 4:3,16; Jonah, 3:7 and Isaiah 66:10.

HINDUISM

In Hinduism fasting is commonly practiced on New Moon days and during festivals such as Shivaratri, Saraswati Puja, and Durga Puja (also known as Navaratri). Women in North India also fast on the day of Karva Chauth. The style and intensity of fasting depends on the individual. Fasting may involve 24 hours of complete abstinence from any food or drink, but is more often an elimination of solid foods, with an occasional drink of milk or water.
According to Wikipedia:
Fasting is a very integral part of the Hindu religion. Individuals observe different kinds of fasts based on personal beliefs and local customs. Some are listed below.
Some Hindus fast on certain days of the month such as Ekadasi or Purnima.
Certain days of the week are also set aside for fasting depending on personal belief and favorite deity. For example, devotees of Shiva tend to fast on Mondays, while devotees of Vishnu tend to fast on Fridays or Saturdays.
Thursday fasting is very common among the Hindus of northern India. On Thursdays devotees listen to a story before breaking their fast. On the Thursday fasters also worship Vrihaspati Mahadeva. They wear yellow clothes, and meals with yellow color are preferred. Women worship the banana tree and water it. Food items are made with yellow-colored ghee.
Fasting during religious festivals is also very common. Common examples are Maha Shivaratri or the 9 days of Navratri (which occurs twice a year in the months of April and October/November during Vijayadashami just before Diwali, as per the Hindu calendar). Karwa Chauth is a form of fasting unique to the northern part of India where married women undertake a fast for the well-being, prosperity, and longevity of their husbands. The fast is broken after the wife views the moon through a sieve after sunset.
In the state of Andhra Pradesh, the month of Kaarthika, which begins with the day after Deepavali is often a period of frequent (though not necessarily continuous) fasting for some people, especially women. Common occasions for fasting during this month include Mondays (for Lord Shiva), the full-moon day of Karthika and the occasion of Naagula Chaviti.
Methods of fasting also vary widely and cover a broad spectrum. If followed strictly, the person fasting does not par take any food or water from the previous day's sunset until 48 minutes after the following day's sunrise. Fasting can also mean limiting oneself to one meal during the day and/or abstaining from eating certain food types and/or eating only certain food types. In any case, even if

the fasting Hindu is non-vegetarian, he/she is not supposed to eat or even touch any animal products (i.e. meat, eggs) on a day of fasting. (Milk is an exception for animal products).

JAINISM

According to Wikipedia:

There are many types of fasting in Jainism. One is called Chauvihar Upwas, in which no food or water may be consumed until sunrise the next day. Another is called Tivihar Upwas, in which no food may be consumed, but boiled water is allowed. The main goal of any type of Fasting in Jainism is to achieve complete Non-Violence during that period. Fasting is usually done during Paryushana but can be done during other times. If one fasts for the eight days of Paryushana, it is called Atthai, and when it is for One Month, it is known as Maskhamana. Also, it is common for Jains not to fast but only to limit their intake of food. When a person only eats lentils and tasteless food with salt and pepper as the only spices, the person is said to do Ayambil. This is supposed to decrease desire and passion.

Self-starvation by fasting is known as Sallekhana and is supposed to help shed karma according to Jain philosophy.

NATIVE AMERICANS AND AUSTRALIANS

According to *The Complete Idiot's Guide to Fasting* by Eve Adamson and Linda Horning: In North America the Native Americans have traditionally used fasting as a sacred ritual. Young boys sent off on their vision quests in the wilderness alone would fast, and fasting was a part of other ceremonies and observations. Other native cultures around the globe have also used fasting as a way to purify the body, prepare it for visions, or to honor the creator.

According to present day Encyclopedia Britannica online:

Among the pre-Columbian peoples of Peru, fasting often was one of the requirements for penance after an individual had confessed sins before a priest. In many cultures the practice was considered a means to assuage an angered deity or to aid in resurrecting a deity who was believed to have died (e.g., a god of vegetation). In the religions of traditional or preliterate peoples, fasting is often practiced before and during a vision quest (e.g., among the North American Indian peoples of the Great Plains and the Pacific Northwest). Among the Evenk (also called Evenki, formerly Tungus) of Siberia, shamans (religious personages thought to have the power to heal and to communicate psychically) often receive their initial visions not with a quest but rather after an unexplained illness; after the initial vision, however, they fast and train themselves to see further visions and to control spirits. Priestly societies among the Pueblo Indians of the American Southwest fast during retreats before major ceremonies connected with seasonal changes. [7]

EPILOGUE

Indeed, We have sent thee (Muhammad) with the truth, as a bearer of glad tidings and as a Warner; and there is no people on earth in any age who did not receive a Warner from God. (Al Quran 35:25) As all prophets, be they Buddha, Krishna, Ram, Zoroaster, Confucius, Jesus, Moses or the prophets in North and South America or Australia, are from God, so it is possible to trace a common thread between all religions at their sources. However, the details of worship may differ to some degree, as is mentioned in the Holy Quran, "For every people We have appointed ways of worship which they observe; so let them not dispute with thee in the matter of the Islamic way of worship; and call thou the people to thy Lord, for, surely, thou art on the right guidance." (Al

Quran, 22:68) According to Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad, in his epic making book*Revelation, Rationality, Knowledge and Truth*, in the chapter,*The Concept of God among the Aborigines of Australia*:

"Australia is a continent whose culture, social and religious history can be traced back to at least twenty-five thousand years. Many scholars extend it to forty thousand years or beyond. According to some researchers, however, this period could extend even to a past as remote as one hundred and thirty thousand years of unbroken, unadulterated and undisturbed growth of religion.

The Australian continent is not only unique in having been completely broken off from the rest of the world, it is also unique in containing within it hundreds of social islands, each comprising tribes that remained entirely isolated from each other. It is known that between five hundred to six hundred such tribal units had their own independent history of social and religious development, throughout an age of twenty-five to forty thousand years, in complete isolation from each other except for occasional marginal contacts at the boundaries of their territories."

So, the diversity of Australia provides a very fertile area of research for the Muslim researchers on the topic under discussion and the related subjects, especially on the subject of there being only one God and not three!

Stressing other aspects of the main verse under discussion, in the Friday sermon of October 7, 2005, Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad highlighted our responsibilities in Ramadhan, and how it should inculcate fear of God in our lives. He said:

"In this Ramadhan we should reflect upon whether we have maintained the spiritual development we attained during the previous Ramadhan or not. We need to analyze if we have drifted away from the gains made in goodness in the previous year. If we have lost the gains of the previous Ramadhan then where is the advantage? What can we hope to achieve from this or any future Ramadhans? Whereas, Allah has said that He has prescribed fasting, so that we can grow in piety and righteousness and come closer to Him; but, what is this that we have not progressed in morality and spirituality? Allah's claim cannot be wrong the fault lies with man! So, the fact of the matter is that vulnerability is ours. Either we did not benefit from the Ramadhans that have passed away or earned only temporary benefit and over the year drifted back to square one. What is expected of a believer is that whatever stations of piety and *Taqwa* he achieved in the previous Ramadhan the next Ramadhan should incrementally take him to ahigher station of morality, piety and*Taqwa*." [8]

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Press Release

Over £220,000 raised at Charity Walk for peace on 8th June in London for 40 charities

Muslims from across Britain headed for Morden on Sunday 8th June to participate in a charity walk for peace and raise thousands of pounds for charities.

Over 1,600 walkers started at the Baitul Futuh Mosque Complex in Morden for a 5 mile charity walk which raised £221,000 for many UK based charities. On the day, £146,000 in cheques was distributed to 27 charities. The final total raised is expected to be around £300,000 which will benefit a further 13 charities. Local charities such as the White Lodge Centre, Respite Nursing for Oxfordshire's Sick Youngsters and the Senior Citizen Liaison Team were also supported this year.

Many dignitaries attended the walk, including the Lord Mayor of Sutton, the Lord Mayor of Merton and Lord Ahmad of Wimbledon. Other dignitaries sent their best wishes for the walk, such as the Rt Hon Eric Pickles MP, Secretary of State for Communities and Local Government, who stated:

"The Ahmadiyya Muslim Association's motto states: "Love for all; Hatred for none." This is the sentiment which captures the spirit of everything you do - and that in this country there is only an acceptance for "all". Since 1985 your charity walks have raised millions of pounds for excellent causes and this shows that faith groups are a force for good in our communities, volunteering many hours of their time for the benefit of others. I wish you every success with this year's walk."
100

The Ahmadiyya Muslim Association is a vibrant community established since 1913 here in the UK. They have been organising these walks for the last 28 years up and down the country and since its inception in 1985, over 90 UK based charities have benefited in providing specialised care and assistance to most vulnerable people.

Last year the Ahmadiyya Muslim Association organised a charity walk in Manchester on 30th June 2013 and raised over £250,000 for. In the past 3 years alone; they have amassed over £0.75million which has been awarded to various charities including Age UK, British Heart Foundation, Great Ormond Street Hospital, Humanity First, The Mind, Save the children, Royal National Institute for Blind, Macmillan Cancer support and many more.

The event was entirely organised by an army of volunteers with every penny being raised going to charity and the walk is an annual fixture in the community's calendar.

Notes:

The Ahmadiyya Muslim Community is a dynamic, fast growing international revival movement within Islam. Founded in 1889, it spans over 200 countries with membership exceeding tens of millions. Its current headquarters are in London, which is where the fifth and current spiritual head, Mirza Masroor Ahmad also resides.

There are over 30,000 Ahmadi Muslims in the UK.

The motto of the Ahmadiyya Muslim Community is "Love for All, Hatred for None".

http://www.charitywalkforpeace.org

http://www.ukmuslimsforpeace.com

http://www.loveforallhatredfornone.org/ : Sky Channel 787

The Crucifixion of Hadhrat Isa[AS]

Latif Ahmad Qureshi
Fellow of the Royal College of Physicians of Edinburgh UK

Introduction:
More than six centuries had elapsed since the events of Crucifixion of Jesus and by then they had become world famous. Hadhrat Isa bin Maryam[as] who is known in the Christian world as Jesus Christ, was of Jewish descent and followed the Jewish law and Jewish scripture as is evident from his famous quote: 'I have come to fulfill the law and not to alter it'.[1]

The crucifixion of Jesus Christ was viewed differently by different people. The Jews who were his kith and kin were evil and adulterous as is evident from another of his famous quote: 'An evil and adulterous generation seeketh after a sign ...'[2] They were happy because they did not like his teachings and now a death like this would make him an accursed of God and, therefore, he could not be the reformer they were waiting for. He, being a Jew, and if he were to die by crucifixion he would according to the Jewish tradition be an accursed of God and could, therefore, not be the beloved and chosen one of God who was promised to come for their spiritual guidance as their savior – the King of the Jews.

The Christians, who had by now swelled greatly in numbers and strength, as more and more gentiles – Romans and others joined the fold of Christianity, worshipped him as the son of God. His accursed death on the cross was explained in many different ways. To quote an example it was considered to be a sign of God's love for mankind that He sacrificed His beloved and innocent son to pay for the sins of the mankind.

Brave men do not hesitate to lay down their lives in the line of duty but Jesus did not like the idea of death on the cross as this was not the purpose of his life. This is clearly recorded in the Gospel. It is written that he cried and prayed all the night before the event and his words are recorded 'O my Father, if it be possible, let this cup pass from me;'[3]. However, when it became inevitable that he will be put on the cross his famous saying 'Eloi, Eloi, lama sabachthani? Which is being translated, "My God, my God, why hast thou forsaken me"'[4] is also recorded.

About this time six centuries later, in the barren land of Arabia amongst pagan idolatrous people it was revealed to the Holy Prophet of Islam [pbuh]:

> "And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;' whereas they slew him not, nor crucified him (i.e. killed him by crucifixion), but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty;"
>
> Al-Nisa 4:158.

The Event:

After this brief introduction, let us turn to the event itself. The first question that arises in the mind of a person is a simple one. Why was he crucified any way? Was he a thief? Was he a murderer? Was he planning a rebellion against the government? As we study the bible we get some of the answers. He appears to be a very kind hearted person, looking after and treating the sick and the poor. The peasants and the fishermen liked him and followed him around. As he was a religious reformer he preached good morals and wanted the Jews to adhere to the excellent teachings contained in the Torah. The high ups in the Jewish hierarchy did not like an ordinary man of doubtful birth interfering in their affairs. The government officials such as the Roman governor Pontius Pilate, however, appear to appreciate his good character and benevolent personality. Despite all this a grave punishment of crucifixion is proclaimed for him. The Holy Qur'an explains as follows:
"And they planned, and Allah *also* planned; and Allah is the Best of planners."

Al-E 'Imran, 3:55.

The planning of the enemies was simple. Kill him on the cross and prove the point that he ws an imposter and even his birth is dodgy and doubtful. So he is an accursed of God and we have nothing

to do with him. So they used their influence and pressure to force the sympathetic officials to pronounce the desired punishment on an innocent person.

What was crucifixion any way? It was a most barbarian death penalty meted out to serious and dangerous criminals in the Roman Empire that ruled the area where Jesus Christ lived. The victim was tied or nailed to a tree or piece of wood and allowed to hang on it until he died. This was a slow, excruciatingly painful death that sometimes took many days. The victim would hang on the wood and be seen and jeered by people around. He would not be given any food or drinks and sometimes to hasten the death and shorten the misery of the victim the bones of the limbs would also be broken with a sledge hammer. This type of death according to Jewish traditions was an accursed death and it was promised that pious and good people would not suffer such humiliating death. It was also their tradition that no victim would be allowed to stay on the crucifix on their holy Sabbath day otherwise the wrath of God would descend on the nation. Jewish Sabbath day starts at sunset on Friday and continues till sunset on Saturday.

(To be Continued in next edition)

Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK.

All Ansar are requested to be a part of this blessed project.
JazakAllah



بسم الله الرحمن الرحيم

Tabligh Newsletter

Baitul Noor Region

MAJLIS ANSARULLAH CLAPHAM

Held Qur'an Exhibition and Q/A at Eynsford Village, Kent

This Exhibition was held on Sunday 18 May 2014, and was presided by Chaudhry Ijaz Ur Rehman, (Naib Sadr), key Speaker was Ataul Mujeeb Rashid, Imam Fazl Mosque and Missionary Incharge AMA UK, and Guest Speaker was Mr Philip McGarvey, District Councillor. 3 Non Ahmadi Guests attended this programme. Councillor McGarvey addressed to audience and was presented with a copy of Holy Qur'an, "Life of Muhammad ﷺ" and Pathways to Peace.



Discussion with guest

MAJLIS ANSARULLAH BALHAM

"Peace & Harmony Promotion Exhibition'' was organized on May 10, 2014 in "Day Centre Hall Banstead Village". About one dozen pop up's and various books/literature were displayed in the hall. After recitation of holly Qur'an, Dr. Ch. Ijaz sb., Naib Sadar Ansarullah UK, inaugurated the function. This was followed by brief introduction of the Ahmadiyya community by Prof. Muhammad Nawaz Ahmed sb. ten guests, including Dr. Lynn, Mayor Banstead, participated and showed keen interest in exhibition. The questions were answered by Nassem Ahmad Bajwa sb. A bag containing a The Holy Qur'an, Life of Muhammad ﷺ & other books were gifted to every guest. At the end lunch was served.



Jama'at members with the Mayoress

MAJLIS ANSARULLAH TOOTING BEC

Majlis arranged a lecture on June 5, 2014 in Rotary Club Caterham London. Rotary Club is an international social club, having more than 15 million members worldwide. Murabi Munawer Ahmad Khurshid sb. spoke on "Worldwide peace efforts of The Ahmadiyya Community". Forty members of club were present and they showed keen interest in the lecture. Mr. Geoff, president of the organization thanked and appreciated the lecture. Mr Mamoor Ahmad Zaeem Majlis presented 40 packs of books to guests.

London Region

MAJLIS ANSARULLAH WIMBLEDON

Majlis had the opportunity to take 2 contacts to visit the Baitul Futuh Mosque and 1 to 1 meeting/discussion with Imam Sahib Naseem Bajwa on the 14th of May 2014. On the 28th May 2014 one English lady with her daughter visited the mosque. After an effective and useful discussions she took 3 books (life of Muhammad ﷺ, Jesus in India, Islam's response to contemporary issues).



A contact of Tabligh Stall came to visit the Baitul Futuh Mosque



On the 14th of May 2014 two visitors with Imam Naseem Bajwa Sahib

FEEDBACK FROM THE MP FOR GRIMSBY

Our Nasir Brother Arif Ahmad Sahib received an Email from Austin Mitchell MP as follows:-

Dear Mr Ahmad

My congratulations on the fund-raising you are doing for community purposes and my thanks for the material and gift the Muslim Association left for me at my office in Grimsby. I`ve not read the Koran before, though I should have done. So I`ll look forward to making an acquaintance with it and learning from it.

I accept, as you say, that the teachings of the Prophet are peaceful so you are doing very useful work in drawing those teachings to wider attention. Thank you.

Best wishes

Austin Mitchell MP`s Constituency Office
GREAT GRIMSBY

MAJLIS ANSARULLAH FAZL MOSQUE

Two Exhibitions were organised, 1st Exhibition was held on 3rd May 2014 & 2nd Exhibition was held on 05th May -2014 at a festival in Morden Hall Park London. Fifty guests actively took part in exchange of views. The Mayor of Merton, Miss Miller personally visited our stall and actively engaged in discussion with Zaeem Sahib. She requested for more information on Jama'at. She warmly invited us to organise another exhibition next year.



Guests visiting the Exhibition



Imam Naseem Bajwa Sahib with a guest



Charity Walk leaflet distribution

"The principle to which we adhere is that we have kindness at heart for the whole of mankind."

The founder of the Ahmadiyya Muslim Community

Hertfordshire Region

Holy Qur'an Exhibition by Majlis Watford



A view of the Exhibition

The Ahmadiyya Muslim Association, Watford has held a Holy Qur'an exhibition at the Harlequin centre, Watford on Saturday 3rd May 2014.

The exhibition attracted a lot of public interest and was also visited by a number of locals and foreigners. On display, there were over 30 translations of Holy Qur'an in various African, Asian and European languages.

North East Region

Hartlepool annual council meeting for election of Lord Mayor

The election ceremony for the new mayor took place at the Annual Council Meeting on Thursday 12 June 2014 at 7pm in the Council Chamber, Civic Centre Hartlepool. Hartlepool Zaeem, Mr Mustjab Khokhar was invited to watch over the election.


Hartlepool Lord Mayor, Councillor Stephen Akers-Belcher with Jama'at delegation

After the function our delegation met the re-elected mayor (Councillor Stephen Akers-Belcher). The Lord Mayor thanked Jama'at delegation for attending and again thanked the contribution which was made by Majlis Ansarullah UK of £500 to the Lord Mayors Charity last year.

North West Region

Charity Walk for Peace 2013" - Celebration Dinner

A special dinner to celebrate the success of "Annual Charity Walk for Peace 2013" was held on Sunday, 13th April, 2014 at Dar ul Amaan Mosque, Manchester. Dignitaries attending the function were, Lord Mayor of Manchester Cllr. Naeem-ul Hassan, Chief Police Commissioner Greater Manchester Tony Lloyd, Mayor of Trafford Cllr. Dylan Butt, Mayoress of Bury Cllr. Sharon Briggs JP, Mayor of Bolton Cllr. Colin Shaw, Asst. Mayor of Salford (For Culture) Cllr. Ann Marie Humphreys. Mr. Muhammad Kashif, Regional Nazim welcomed the guests.

Addressing the gathering Chief Police Commissioner, Greater Manchester, Tony Lloyd said the motto of the Ahmadiyya Muslim Community; "LOVE FOR ALL HATRED FOR NONE" is the need of the time and necessary to promote peace & harmony in the society. The Mayor of Trafford, Cllr. Dylan Butt, in his address, praised the services rendered by the Ahmadiyya Muslim Association to serve humanity in general and the work done locally in Trafford in collaboration with Food Bank. Mayoress of Bury, Cllr. Sharon Briggs JP, lauded charity efforts of Ahmadiyya Muslim Community, and offered her full support for any future event.

Mayor of Bolton, Cllr. Colin Shaw highlighted the spirit in which funds were raised with no administrative costs deducted and expenses borne by the members of the community.

The Lord Mayor of Manchester, Cllr. Naeem-ul Hassan congratulated the community in successfully holding a huge charitable event and collecting money to support noble causes.

Asst. Mayor of Salford (For Culture) Cllr. Ann Marie Humphreys thanked the volunteers and organizers of the event.



Dinner's proceedings



Group photo after dinner



Group photo in the Darul Amaan Mosque

Last year the Ahmadiyya Muslim Community organised "Charity Walk for Peace" in Manchester to celebrate its centenary in UK & also opening of the new Darul Amaan mosque. Over 2,000 walkers from all parts of UK participated and raised over a quarter million pounds which was donated to about 100 local & national charities.

Regional Tabligh Day Noth West Region

By the grace of Allah Almighty, for the first time in the history of Majlis Ansarullah North West Region, a co-ordinated 'Tabligh Day' was organized by all the 10 Majalis Ansarullah. The statistics of the 'Tabligh Day' are listed below.

Total Stalls: 09, Leaflet distribution: 4387, Total Visitors: 157, Life of Mohammad ﷺ: 83, Pathway to Peace: 66, Mix Literature: 150

Ansar Participants: 45

MAJLIS ANSARULLAH LIVERPOOL

Mr. Attaul Mujeeb Rashed, Imam of the London Mosque, addressed a gathering in Liverpool on the subject of "How to Encourage Moral Values in Society" and answered questions on this theme and other topical issues threatening the world peace. Her Excellency Councillor Erica Kemp, Lord Mayor of Liverpool attended as the chief guest along with her delegation at the event.

The event was held at Devonshire House Hotel on Saturday 28 June, and around 100 people from different faiths and professions attended the event.



Audience at the Q/A session

MAJLIS ANSARULLAH BLACKBURN



Ansar with Zaeem Majlis

Majlis Ansarullah Blackburn contributed in the 'Tabligh Day' activities by visiting their Majlis

allocated village, Brindscal Village, Lancashire on Sunday the 4th of May 2014 and distributing Jama'at leaflets. A team comprising of 4 members of Ansar and 1 Khadim distributed 440 leaflets in the village door-to-door.

MAJLIS ANSARULLAH MANCHESTER WEST

Majlis Ansarullah Manchester West contributed in the 'Tabligh Day' activities by organizing a stall at the Majlis's allocated village in Lancashire on Monday, 5th of May, 2014 and distributing 167 leaflets.



A view of the Stall


Door to Door Leaf letting

MAJLIS ANSARULLAH MANCHESTER EAST

Majlis Ansarullah Manchester East contributed in the "Tabligh Day" activities by organizing a stall at the City Centre, Piccadilly on Monday 5th of May 2014 and distributing 150 Jama'at leaflets, 2 copies of the book "Life of Mohammad ﷺ" and 5 copies of 'World Crisis and Pathway to Peace'.



Tabligh Stall Manchester East

MAJLIS ANSARULLAH MANCHESTER SOUTH

Majlis Ansarullah Manchester South contributed in the 'Tabligh Day' activities by organizing a Tabligh stall outside Dar ul Amaan Mosque, Greenheys Lane, Manchester on Monday, 5th of May, 2014. Visitors were presented with 2 copies of the book "Life of Mohammad ﷺ". 20 other Jama'at leaflets were distributed. In a second instance members of Majlis Ansarullah Manchester South distributed 300 leaflets door-to-door in their allocated village Marple, Lancashire. Silent prayers were held in the parking of Dar ul Amaan Mosque, Manchester



Tabligh stall outside the Manchester Mosque

MAJLIS ANSARULLAH MANCHESTER NORTH

Majlis Ansarullah Manchester North lived up to its' past traditions and contributed fully in the "Tabligh Day" activities by organizing a Tabligh stall, in the very heart of Manchester's

predominantly orthodox Muslim area, on Wilmslow Road on Monday 5th of May 2014. A total of 10 Ansar participated in the stall and distributed more than 1000 Jama'at literature, going door-to-door.



A view of stall on Wilmslow Road Manchester

Majlis ANSARULLAH North Wales

Majlis Ansarullah North Wales contributed to the "Tabligh Day" with a Tabligh stall and distribution of around 100 leaflets and copies of the books "Life of Mohammad ﷺ" and "World Crisis and Pathway to Peace". 4 members of Majlis Ansarullah North Wales including Ghulam Abbas Sahib Zaeem Ansarullah North Wales participated in these activities on Monday 5th of May 2014.



Tabligh stall Majlis North Wales

Majlis ANSARULLAH Preston

Majlis Ansarullah Preston's contribution to the 'Tabligh Day' was in the form of distribution of Jama'at leaflets and literature at two different places; in Preston where 70 leaflets and literature were distributed and in their allocated village Longridge, where 200 Jama'at leaflets and literature were distributed by 3 members of Majlis Ansarullah Preston.

Majlis ANSARULLAH Bolton


A photo of the Ansar brothers on the Tabligh stall

Majlis Ansarullah Bolton contributed to the blessed 'Tabligh Day' with a Tabligh stall and distribution of around 570 leaflets and copies of the books "Life of Mohammad ﷺ" and "World Crisis and Pathway to Peace". 9 members of Majlis Ansarullah Bolton including Saleem Paracha Sahib, Mubashir Ahmed Sahib, Daud Ahmed Sahib (Muntazim Tabligh Bolton), Munawwar Sahib, Mehmood Sahib and Mansoor Ahmed Sahib participated in these activities on Monday 5th of May 2014.

Majlis ANSARULLAH Stockport

Majlis Ansarullah Stockport contributed to the "Tabligh Day" with a Tabligh stall and distribution of 3 copies of the books "Life of Mohammad ﷺ", 2 copies of "Queen's Gift", 10 visiting cards and 35 mix leaflets. 31 visitors came to the stall and one was kind enough to photograph the front of the stall.



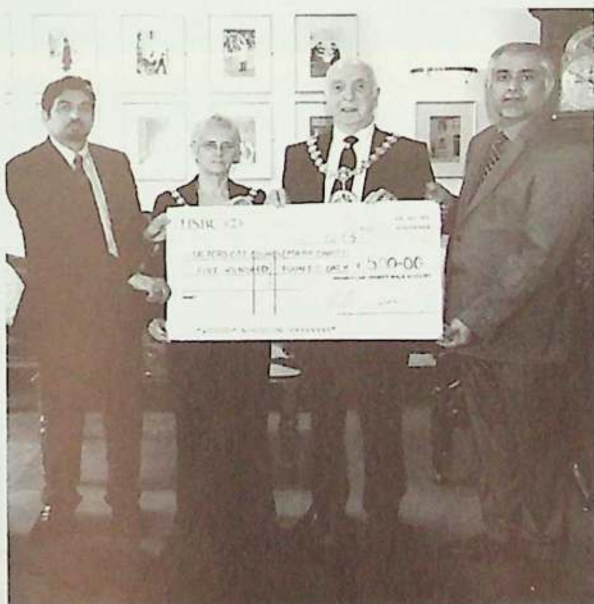
A visitor in discussion on the stall

Two members of Majlis Ansarullah Stockport including Athar ul Haq Sahib and Sheikh Muhammad Waseem Hayat (Member North West

Region Tabligh Team) and a guest participated in these activities on Monday 5th of May 2014.

Presentation - Donation of £500 to the Mayor of Salford

The Ceremonial Mayor of the County Borough of Salford, Councillor Alan Clague was contacted by Majlis Ansarullah North West Region representative. The Ceremonial Mayor is responsible for carrying out civic duties on behalf of the council. He was delighted to accept the donation of £500 for his local charities – the Salford Young Carers Service run by the Princess Royal Trust for Carers, this service is for young people aged between eight and seventeen years and The Salfordian which in Southport was built by Salford Council in 1963 to provide a refuge for residents and their careers, with 24 hour on call support. Today, the hotel is run by the Salfordian Trust and caters mainly for older Salford residents and less mobile visitors but they also welcome other guests.



Cheque Presented to the Mayor

The presentation of the donation to the Ceremonial Mayor was arranged at The Town Hall in Salford on Thursday 1st May, 2014 and approximately 25 organisers and members of the council attended the presentation.

The Ceremonial Mayor, Councillor Clague was accompanied by his wife, Margaret Clague, the Mayoress. Following the presentation, a copy of the book "Life of Mohammad ﷺ" was presented for each of the odd 45 other Town Councillors of Salford and a letter with some basic information about the Jama'at.



A copy of Holy Qur'an presented to Mayor

South Region

MAJLIS ANSARULLAH THORNTON HEATH WEST

Majlis held their Qur'an exhibition in Croydon town centre on 18 May 2014. The exhibition lasted for six hours during which 89 guests visited and were given 3 copies of Holy Qur'an, 15 different books and literature, and 57 books Life of Mohammad ﷺ and (673 charity walk leafleting on the road). 13 Ansar took part in these activities



View of the Qur'an exhibition and the visitors Majlis Purley

www.ukmuslimsforpeace.com

www.charitywalkforpeace.org

Islamabad Region

Fund raising program for Stephen Freeman School on 26th May 2014

Ansarullah Oxford launched a fund raising program for Didcot Stephen Freeman School. We served about 35 people. These persons were also given different leaflets and literatures. The summer fete was held inside the school. Total visitors were between 100 & 125. Local Mayor, school teachers and other visitors congratulated Ansarullah Oxford as they donated all the money including expenses.



The Mayor on our Stall

MAJLIS ANSARULLAH ALDERSHOT

Cheque Presentation to the Mayor of Rushmoor

The Mayor of Rushmoor Borough Council, Councillor Terry Bridgeman, was contacted to arrange a meeting where Jamaat could be introduced and a cheque of £500 could be presented as a follow up from the last charity walk. The presentation was arranged at full Council meeting on 8th May 2014 at the Council Offices Farnborough.



Cheque presented to the Mayor

A copy of 'The Philosophy of the Teachings of Islam' was presented to Mayor and 2 councillors who already had copies of the other books. The Mayor recommended to the councillors that they read both books as he had already read both books. From the Mayor of Rushmoor's blog: "They have now raised over £1.2 million, including £250,000 in the last year and on May 8th. I was privileged to welcome a group of their representatives to our full council meeting where they presented me with a cheque for £500 for my own charity fund.



Photo in council offices Farnborough

Afterwards they met with other members of council and were able to explain in more detail the work which they carry out as part of their faith and their commitment to others".

Baitul Futuh Region

REGIONAL TABLIGH DAY

Haslemere Charter Fair Monday May 5, 2014.

The venue was about 50 miles away from Baitul Futuh Mosque. Five Ansar brothers participated in this activity. A local media reporter from Herald newspaper visited our stall and took photos and information. Most of the dignitaries of that town visited our stall and we took their photos. Few ex and current mayors also visited & remarked that nobody can deny Jama'at massage "Love for all Hatred for None" More than 100 people visited our stall, appreciated our work and efforts and took literature. Most of them paid for our charity and we collected almost £85. We sold out few books like "Life of Muhammad ﷺ".

Ansar Charity Walk 2014

















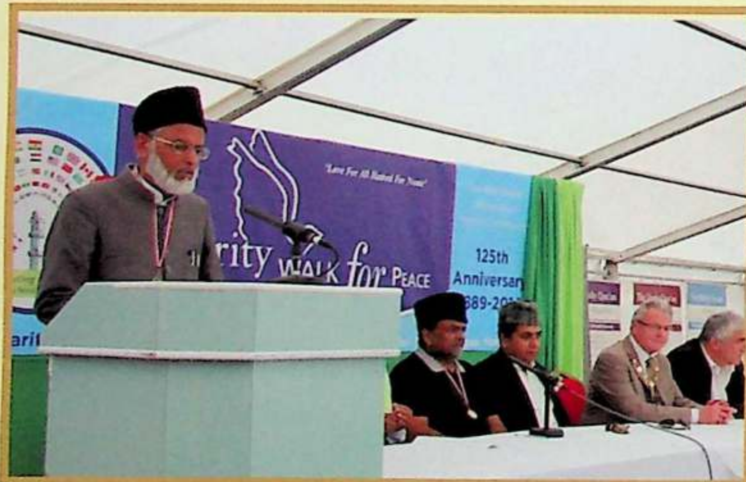
Ansar Charity Walk 2014

















Ansar Charity Walk 2014

















Ansar Charity Walk 2014

















MAJLIS ANSARULLAH SUTTON

Tabligh and Food Stall June 28th Cranleigh Village near Guildford

Food was sold for charity purpose. Literature was also on display. Sixty people visited our stall. We distributed fifty books particularly Holy Qur'an & "Life of Muhammad ﷺ".



Discussion on Tabligh stall



An overview of the stalls



Visitors on the stall

The Mayor of Cranleigh Village, The local church head and local Councilor visited our stall. Local newspaper took photographs of our stalls. 6 Ansar participated.

MAJLIS ANSARULLAH MORDEN SOUTH

Food and Tabligh Stall May 24-26 – Morden Hall Park Food Festival, stall contained BBQ items. For Tabligh we had big popup for charity and hundreds of charity leaflets on the desk. This festival was visited by 2500 people, approximately 1300 people visited our stall, 310 visitors had one to one discussion & 650 leaflets were distributed. 24 Ansar brothers took part in organising this event. Festival was covered by media and our stall was shown on BBC Channel 17 in the evening of May 26th 2014.

Walton on Thames Tabligh Exhibition May 10-31

Region Baitul Futuh arranged a Tabligh Exhibition in Walton Library on Walton on Thames. It was organized and continuously monitored by Zaeem Aala Kaleem Anjum sahib and Bashir Tahir sahib, Regional Muntazm Tabligh.

The Exhibition was solely managed by Surbiton Majlis on daily basis with at least two Ansar present from day one to 31st May.

Walton Library has at least 7,500 visitors on weekly basis. Our exhibition was positioned at the main entrance of the library and almost every person entering the library saw our exhibition.

South West Region

MAJLIS ANSARULLAH CARDIFF



Answers from Panel

On 3 May 2014 Majlis Cardiff organized a lecture given by Mubarak Ahmad Basra, Regional Missionary on the Role of Morality in Modern Life. The session ended with silent prayers and a Q/A session then followed. At the end food was served, while some of the guests still embroiled in discussion. Altogether 14 guests participated. Most of the guests showed great interest in the proceedings and they appreciated the efforts in organising this event.



Respected guests hearing keenly



A Guest asking question

Midlands Region

VILLAGE EXHIBITION - MAJLIS COVENTRY

Majlis Ansarullah Coventry arranged an exhibition at the Baginton Village Hall on 24th June 2014. The event was advertised in the Village Newsletter of May issue.

Regional Ansar team of two in the leadership of Mr. Toby Ephram brought the exhibition material and they were joined a local team of four Ansar. This exhibition was setup for three hours during which two elderly ladies visited the exhibition. These guest ladies took full interest in the exhibition and were shown around by the members and passed on the information about the Jama'at.



A guest of Exhibition



Exhibition Hall

They were engaged in friendly discussion and offered refreshments during their one hour stay. Photographs of the guests with the members were taken for the record.

Please send your comprehensive Tabligh reports with pictures to Qiadat Tabligh on TABLIGHANSARULLAHUK@GMAIL.COM

Tabligh Newsletter Team

Nighran:	Mansoor Ahmad Kahlon, N.Sadr
Incharge:	Shakil Ahmad Butt, Qaid Tabligh
Design & Setup:	Raja Munir Ahmad, Naib Qaid

Moavineen for this Newsletter

Mr Afzal Rabbani & Cdr. Nasir Ahmad

Some Pictures of Tabligh Stalls throughout the Country

Majalis in UK are holding Tabligh Stalls in their respective areas, a pictorial report of these Stalls are included on this page.



Majlis Manchester West



Majlis Cheam



Majlis Worceter Park



Majlis Wimbledon



Majlis New Malden



Majlis Watford



Majlis Wolver Hampton



Majlis Cardiff



Majlis Huddersfields



Majlis Thorton Heath



Majlis Croydon



Majlis Thorton Heath

Hadhrat Khalifatul Masih V[atba] stated that we should not think that by organizing an occasional bookstall or an exhibition here and there we have discharged our duty. The Holy Prophet[sa] did preach in this manner but he also employed other techniques. We should follow his example and go into villages where there is relatively a more receptive audience..... Huzoor stated that if efforts are coupled with prayers then Allah will grant you good fruits of your labour.

(Friday Sermon 30th September 2005 at Baitul Futuh Mosque, London)

Report of Regional Ijtema 2014

Baitul Futuh Region

Majlis Ansarullah Baitul Futuh Region held their 11th Regional Ijtema on Sunday 27th May 2014 in Baitul Futuh Mosque.

After getting the approval of Sadr Sahib Majlis, Munir Ahmed Raja was appointed as Nazim Aala Ijtema & a team of 23 Naib Nazmeen Aala & Nazmeen of different departments were appointed.

A record attendance of 455 participants was one of the major achievements of the whole team. Highlights of this Ijtema were a presentation about Medical matters, and a Tabligh programme.



Different views of Ijtema



Ijtema Commitie with Sadr Majlis

Huzoor-e-Aqdas sermon of Friday (22nd November 2013) regarding Tabligh, Huzoor has basically drawn our attention to spreading the message of ISLAM in one way or the other, in one sentence Huzoor mentioned that,

''Do whatever you can do to pass on this message''.

اس پیغام کو پہنچانے کے لئے جو تمہارے بس میں ہے کر گزرو

طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِھَا

" ایسا ہی طلوع شمس کا جو مغرب کی طرف سے ہو گا۔ ہم اسپر بہر حال ایمان لاتے ہیں لیکن اس عاجز پر جو ایک رؤیا میں ظاہر کیا گیا وہ یہ ہے جو مغرب کی طرف سے آفتاب کا چڑھنا یہ معنی رکھتا ہے کہ ممالک مغربی جو قدیم سے ظلمت کفر و ضلالت میں ہیں آفتابِ صداقت سے منّور کئے جائیں گے اور اُن کو اسلام سے حصہ ملے گا۔ اور میں نے دیکھا کہ میں شہر لنڈن میں ایک منبر پر کھڑا ہوں اور انگریزی زبان میں ایک نہایت مدلّل بیان سے اسلام کی صداقت ظاہر کر رہا ہوں۔ بعد اس کے میں نے بہت سے پرندے پکڑے جو چھوٹے چھوٹے درختوں پر بیٹھے ہوئے تھے اور اُن کے رنگ سفید تھے اور شاید تیتر کے جسم کے موافق اُن کا جسم ہو گا۔ سو میں نے اس کی یہ تعبیر کی کہ اگرچہ میں نہیں مگر میری تحریریں اُن لوگوں میں پھیلیں گی۔ اور بہت سے راستباز انگریز صداقت کے شکار ہو جائیں گے۔"

(ازالہ اوہام۔ روحانی خزائن جلد 3 صفحہ 376-377)

"In the same way we believe that the sun will rise from the west. However, I have been shown in a dream that the meaning of the sun rising from the west is that the western countries which have been under darkness of disbelief and have lost their direction will be lightened with sun of the truth and they will get their share of Islam. **I saw that I am in London city, where I am standing on a podium and I am making a speech in the English language giving strong arguments to establish the truth of Islam. After this, I caught many birds which were sitting on small tress. These birds were white in colour and their bodies were equal to the size of a partridge.** So I interpreted in this way that perhaps not me, but my writing will spread in those people and many of the righteous English people will accept the truth of Islam.''

(Izala o Auham, Roohani Khazain Vol.3 page 376-377)